

A new Baptist Student Center was dedicated Sunday, October 20, on the campus of the University of Louisville. For information about this new facility, see story, page 7.

Five Grayson County Baptist Association churches met recently to assist in the ordination of Raymond Duncan to the gospel ministry. He has been called to serve as pastor of Pleasant Run Baptist Church in the same association.

After serving 31 years as Sunday School director of East Williamson Baptist Church, L. M. Jones has resigned. Jones and his wife, who has served as general secretary of the Sunday School, have been particularly effective in organization and leadership development during their service to the church, according to Everett L. Branham, interim pastor. Jones will continue to serve as assistant Sunday School director.

Joe E. Tarry, director of the Cumberland College music program, has written two book reviews appearing in the October edition of *The Choral Journal*, national publication of the American Choral Directors Association. He is a graduate of Murray State University, George Peabody College, Southern Seminary, and Florida State University.

Members of Hyland Heights Baptist Church in Catlettsburg recently dedicated a multi-purpose fellowship building during a service honoring W. K. Wood after whom the new facility was named.

Wood was present when the Catlettsburg church dedicated its first building 52 years ago. He served the congregation as interim pastor prior to the arrival of the present pastor, Swann Bush.

The new building, valued at \$90,000, will house Sunday School classrooms, kitchen, dining room, and recreational areas.

Wood led the members in the dedicatory prayer during the day-long activities opening the building.

Wilmington Baptist Church, Florence, recently celebrated its 170th anniversary in a Sunday service.

Frank Owen, executive secretary-treasurer of the Kentucky Baptist Convention, brought the morning message.

The church was organized on June 2, 1804, with six members. Its first pastor, Thomas Griffing, was called a short time later at the salary of \$3.00 per month.

Since its founding, the church has grown to 443 members and has property assets exceeding \$125,000.

Isadore Childers has served as pastor of the Northern Kentucky Association church for the past year.

Miss Mary Dan Kuhnle, director of intake and community services for the Kentucky Baptist Board of Child Care, was elected president of the SBC's social service association at its annual meeting in Fort Worth, Texas, during October.

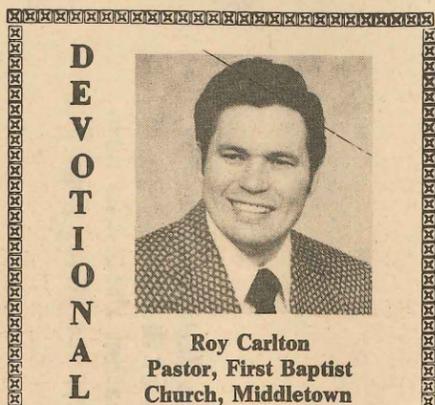
The social service association is the only convention-wide organization for people who serve Southern Baptists through Christian social ministries.

Miss Kuhnle has been a social worker with the Board of Child Care for 10 years and is the daughter of H. B. Kuhnle, retired pastor in Lexington.

Church Chuckles by CARTWRIGHT



"Never saw them that fired up about their religion, so they must be holding a political caucus!"



DEVI
TIONAL
AL

Roy Carlton
Pastor, First Baptist
Church, Middletown

"Mommie, will you let me sleep in your bed? I'm afraid of the dark," asked the frightened little girl as she peeped into her dark bedroom. "Dear, you don't have to be afraid of the dark because God is there. He loves little girls very much and He will keep you safe and sound the whole night through," answered the reassuring mother. Once again the small child looked into the dark room and with an unconsolated voice said, "God, if you're in there, don't say a word, you'll scare me to death."

All too often, I feel just like that little girl, scared to death God is going to speak; afraid to allow His Spirit within me to take control of my life because I'm afraid to let go of the string which holds me up. I suspect that this is the one reason there are so many puny Christians supporting so many puny churches, led by so many puny preachers: the fear of allowing God's control over their lives. In this sense, "it is a fearful thing to fall into the hands of the living God." (Hebrews 10:31) It is frightening to let someone else, even if that someone is the Holy Spirit, guide and direct our affairs. We always feel that in some way they need our personal touch. So what begins in faith — our salvation experience — soon lapses into a personal development exercise. The walk of faith is always plagued with our personal need to plot the course. Paul calls this kind of living stupid, the stupidity of beginning by God's Spirit and finishing by our own power (Galatians 3:3).

Paul is right. It is stupid to accept by faith God's salvation and then spend the rest of our lives trying to get this Godly life by our own efforts. It is as if we are Christians by professions and agnostics by practice. We want the Spirit filled life but we are afraid to let Him control us.

If we want all God has for us, we must be willing to get out on a limb with Him. We must be willing to "sell out" completely and give Him a blank check to our lives. In short, since "the Spirit has given us life, He must also control our lives" (Galatians 5:25). □

Baptist Record Of Giving — Up, Up, & Away

Southern Baptists are attempting to raise their batting average in giving to missions and other needs within the 12.3-million member denomination.

October, 1974, saw the culmination of a three year push in educating church members concerning the Southern Baptist Cooperative Program (unified budget). Stress for October, designated Cooperative Program Month across the convention, was laid on commitment to an increase of support by churches. "Operation One," as the emphasis was billed, called on churches to increase Cooperative Program giving by at least one percent.

Some churches give up to 50 percent of their income for Baptist state and SBC-wide causes, but the average is around 10 percent.

The year 1975-76 marks the 50th anniversary of the Cooperative Program of the 129 year old denomination, a system devised in 1925 for a joint effort in funding missions and other worthy causes among Southern Baptists.

The Foreign Mission Board normally receives as much as 50 percent of these undesignated monies distributed to national agencies of the convention, with the Home Mission Board receiving 18.75 percent, according to the latest figures.

The first total recorded gifts by churches was in 1885 and amounted to \$1,513,640. Membership then was 1,013,160. Per capita giving for the year was \$1.49.

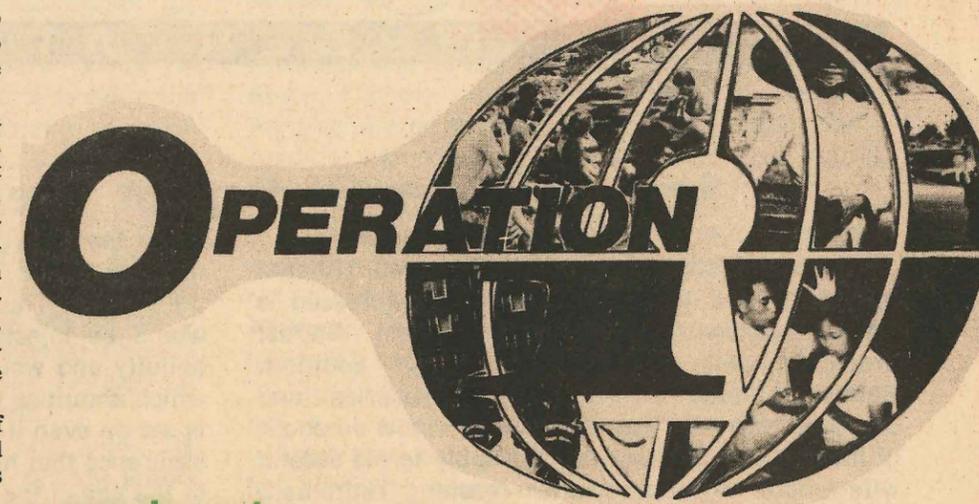
By 1925, when the Cooperative Program was born at a meeting in Memphis, Tennessee, convention membership had doubled. That year Southern Baptists gave \$4,128,188 in (national and state) Cooperative Program gifts for a per capita figure of \$1.17. Membership was 3,649,330 in 1925 and total gifts for all causes for the year were \$39,627,009 for a per capita total gifts figure of \$10.86.

In 1928 the per capita figure for the Cooperative Program went down six cents, with the Cooperative Program total for 1928 dropping \$24,504, yet total gifts were up — \$301,000.

All figures dropped steadily from 1929 until in 1933 the Cooperative Program total hit a low of \$1,903,615 and a per capita figure of 46 cents. Total gifts for that year were low also: \$23,289,361 and a per capita amount of \$5.58.

The '30s, however, were a depression era and dollars and cents values have changed drastically across the years.

In 1933, for example, personal income per household in the United States was \$2,550 while in 1950 it was \$3,780. Per



one Lord

one mission

one people

capita income in the nation in 1933 was \$700 contrasted with \$900 per annum in 1950.

By 1940, giving denomination-wide was up to a record \$40,359,038 for total gifts (to all Baptist causes). Church members that year totaled 5,104,327 and they gave \$3,415,124 to the Cooperative Program. The per capita figure for total gifts was \$7.91 while the Cooperative Program per capita amount was 67 cents.

As Southern Baptists approach the 50th anniversary of the Cooperative Program, 1973 has seen state and national Cooperative Program gifts reach a year-end total of \$100,647,475 and a per capita amount of \$12. The denomination, 12.3 million strong according to 1973 statistics, gave total gifts for all causes amounting to over \$1.2 billion or \$98.01 per capita—all-time records in the Baptists' giving.

A tally of giving reported by the various Baptist state conventions since 1925 reveals that Cooperative Program gifts had reached \$1,144,367,781 (not including 1974), while the total gifts for all causes 1925-73, was \$15,021,881,303. Total gifts from 1885-1924 were \$528,550,512, while the total gifts from 1885-1973 were \$15,550,431,815.

Administrative costs for the Cooperative Program at the SBC level have been kept at a minimum. The "convention operating budget" receives less than one

percent of the SBC Cooperative Program funds. This allocation provides for the budget of the Nashville based SBC Executive Committee, the expenses of the annual SBC meeting and an allocation to the Baptist World Alliance.

As the denomination swings into observance of the Cooperative Program 50th anniversary, 1974 is already another record year in Southern Baptist giving. But totals for the calendar year won't be available until next spring.

The call to convention-wide commitment in giving comes at a time when the SBC has already approved a \$150 million goal on the state level for the Cooperative Program—to coincide with the U.S. Bicentennial in 1976—for state and national causes.

It is anticipated that a projected \$51 million of the goal will go to SBC level agency budgets, while the rest (about 65 percent) will remain in the 33 baptist state conventions. Reaching the \$150 million goal will require an even greater commitment from the more than 34,000 churches in giving. It's an opportunity for Southern Baptists to leap ahead in giving as they have never done before.

In view of the annual two percent rate of membership increase over the past several years, and the steady increase in giving since 1940, the bicentennial goal of \$150 million for state and SBC Cooperative Program is a good possibility. (BP)

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—JUDE 3

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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Let Second Wives Of Baptist Preachers Beware

One of Kentucky's most beloved Baptist preachers who is now retired has expressed a serious concern about the Southern Baptist protection plan administered by our Southern Baptist Annuity Board. To his surprise and disappointment he learned that the widow's benefit of his retirement plan does not apply to his second wife whom he married after reaching retirement age.

I can understand his concern. One would ordinarily think the same benefits would apply to a second wife as to the first wife. And they would should he marry a second wife before his retirement. Should he remarry after retirement age, it's a new ball game with new rules. In short his second wife gets nothing from the widow's benefit of his retirement plan with the Southern Baptist Annuity Board.

Appealing to the Annuity Board for an explanation, here is the response from Baynard Fox, the Kentucky representative of the board before going to his present position with the board in Dallas.

"To answer your question concerning the widow's benefit, let me state the general rules first and then explain the rationale involved. If a man's first wife should die and he marries a second time before retirement while still engaged in active service, the second wife will receive a widow's benefit in the event of the member's death whenever this occurs. If a member's wife dies and he marries again after retirement, the second wife would not have benefit under the plan.

"There is a fundamental principle in actuarial science that there can be no election or change of options once an annuity has been entered upon.

Saved Once Again By The Courts

Once more the Supreme Court has saved us. For the preservation of the religious liberty and separation of church and state provided in the United States Constitution we are more indebted

Since the annuity is fully funded at the time the member retires, it must relate to his situation as it then exists. Thus if he marries at a later date, we would be injecting a new set of factors into the annuity and would distort the law of averages on which annuities must work. At the time the annuity is set up even if one were single, there could be no assurance that he would marry again or knowledge of the age of the potential new beneficiary."

This explanation is probably as simply put as it can be. But my unfamiliarity with annuities, actuarial science, etc., makes it still somewhat difficult to understand except in very exceptional cases. I can understand why if a 70 year old man should marry a second wife 20 years old, she should not receive a pension the rest of her life after he dies. However, if a second wife is approximately the same age of his first wife, it seems she should qualify for a widow's benefits.

In light of these policies a man and his prospective second wife should at least know the rules before starting the game. This is the reason for this editorial. Also it seems proper some kind of provision should be worked out for deserving widows whether they are first or second wives.

In a lighter vein there may be some benefits from the existing rules. If a widower is not yet retirement age and entertains the idea of marrying again, he had better live by the Biblical injunction, "Whatever thou doest, do quickly." And if the prospective second mate is a gold digger, she could be discouraged by learning there's not much gold in "them thar Baptist annuity hills." On second thought if a gold digger expected much gold from an ordinary Baptist preacher, dead or alive, she would hardly have enough sense to endorse an annuity check.

than we probably realize to the judicial branch of our government. The steadfastness of the courts against many powerful forces to compromise this precious American religious liberty heritage should be recognized and appreciated.

The October 21 Supreme Court ruling on parochial school transportation should put to rest the pressure felt by school boards, states and local governing bodies to provide free transportation for parochial students. The Supreme Court justices agreed with a lower federal court ruling in Missouri that states are not required to provide the same services (including transportation) to parochial pupils as they do for public school students.

This decision is especially significant in light of a Supreme Court decision in 1947 that allowed states, if they desired to do so, to provide transportation for parochial pupils. As it now stands, states are permitted but not compelled to transport parochial pupils. At the present time 27 states provide transportation for all or part of parochial pupils while 23 states do not.

This decision certainly will not end the determined efforts of parochial and private school champions to tap tax funds for part or all of their educational costs. Periodically legislation is enacted which allocates public funds for private education and the courts have to rule on such legislation.

The courts are our last hope for preserving the separation wall included by far sighted liberty lovers in the first amendment of the United States Constitution. The executive as well as the legislative branch of American government has long since abandoned principle and taken the course of expediency and compromise.

The last three presidents have advocated public funds for parochial and private schools. Mr.

Johnson maneuvered the first big break in the wall by championing legislation which included huge federal appropriations for auxiliary educational services for parochial school pupils. Mr. Nixon constantly pled for public funds for parochial education and openly courted high members of the Roman Catholic hierarchy. Only recently President Ford reiterated his long standing favor for federal funds to parochial schools. (See article on page 3, October 26 issue of *Western Recorder*.)

Legislative proposals for state aid to private education have come up in recent years in nearly if not all the 50 states. The Kentucky General Assembly has had its share and in some instances has taken the route of compromise.

The United States Congress, however, has been the most compromising. Never a session passes without proposals for some kind of federal funds for parochial education. So far the church-state separation wall has not been mortally wounded but the taste of some success inspires stronger efforts every year. At the present the big danger is not a sudden collapse of the separation wall but a brick by brick erosion which will eventually be fatal.

And so with executive and legislative compromise in the religious liberty citadel the best and last hope is in the judicial. Baptists should remember this before mouthing blanket criticisms of the courts. However we feel about court decisions in other areas credit should be given where credit is due.

BAPTIST FORUM



MORE ON MISS KUHLMAN

Dear Editor:

I read the article in *McCall's* magazine that your article, "Surgeon Studies Faith Healings—Finds None Cured" was written from and must admit I wasn't too surprised at *McCall's* because they will print almost anything to sell a magazine but when I picked up my *Western Recorder*, our Baptist paper, and read it again it really overwhelmed me.

Kathryn Kuhlman is an ordained Baptist minister and I wonder how she would feel if this Baptist paper was sent to her. But with the love she has in her heart for others I know that she would turn the other cheek without a word.

I have attended five of Miss Kuhlman's meetings and would like to say I wish I could attend one each week. I have never felt the presence of God more than at

these meetings. You almost feel that God is so close you could reach up and touch him.

I have heard Miss Kuhlman make the statement several times that the first time she opens the door to come out on the platform and doesn't feel the power of God in her body that she would never walk on the platform again. Who can question a testimony like that?

Kathryn Kuhlman takes no credit for any of the healings (and I'm talking about the ones where there is documented proof from the patient and doctor). She makes it clear each time that the healings come from God. Do you put a limit on God's power? Do you not feel that he can heal today as he did when he was on earth?

At some of the meetings I attended some of the ones who had been healed gave their testimony. Some had been

healed as much as four or five years. Now what I cannot understand is why did Dr. Nolan not write to some of the ones in Kathryn's three books and ask them about their healings. I'm sure there are many who go up who are not healed just the same as many people make a profession of faith and join a church but never go any farther. But do we blame it on the minister? On judgment day I would rather be in Kathryn's shoes than Dr. Nolan's. Seems to me he has set himself up as a judge. Just wonder if he has ever made a wrong diagnosis.

If you have never attended a Kathryn Kuhlman service you should — you might have to stand in line five or six hours to get in but it will be worth your time and I believe you could write a better article than Dr. Nolan.

I do hope you saw Kathryn on the Johnny Carson show Tuesday night. I believe you could see what a radiant Christian she really is. She has a love in her heart for people like I've never seen before.

Beaver Dam, Ky. Mrs. W. M. Martin

Staff Changes

Wallace A. C. Williams, pastor of the Finchville Baptist Church in the Shelby County Association, has resigned to accept the call to become pastor of the Wilton Baptist Church in Wilton, Connecticut.

Williams has served on the state executive board of Kentucky Baptists for four years. He is a member of the American Society of Christian Ethics and the Kentucky Baptist Worship Seminar. Williams has served



Williams

as director of financial aid and placement at Georgetown College, instructor in English at several Kentucky colleges and as Baptist campus minister at the University of Louisville.

A graduate of Georgetown College, University of Kentucky and Southern Seminary, Williams has also served as pastor of Pinckard Baptist Church of the Elkhorn Association.

He is married to the former Judith Tripp Wilson of Mayfield.

Speakers & Bible Drill Pamphlets Available

Pamphlets detailing information about the 1974-75 Kentucky Youth Speakers Tournament and Youth Bible Drill are now available from the convention's Church Training department.

Youth leaders should obtain a copy of the specially prepared material before beginning a systematic Bible drill program.

Pamphlets are also available for the Children's Bible Drill for grades 4-6.

Young people in grades 7 through 9 are eligible for the Bible drill and grades 10-12 for the Speakers Tournament.

Associational events will be conducted prior to the state competition to be held at Cedarmore, March 28-29, 1975.

One person will be selected to represent Kentucky next summer at Ridgecrest in the Southern Baptist Convention Bible Drill and another for the Speakers Tournament.

The two top speakers in the state will receive scholarships from Georgetown or Cumberland colleges.

Kentucky representatives to last year's SBC events were Anna Kay Austin, Owensboro, and John Taylor, Cadiz.

David D. Burhans, former Kentucky pastor and son of Rollin S. and Mrs. Burhans of Bowling Green, has become chaplain to the University of Richmond. He has been serving as pastor of Weatherly Heights Baptist Church in Huntsville, Alabama. A graduate of William Jewell College, Burhans holds the doctor of theology degree from Southern Seminary.

Burhans has served as pastor of the Indian Fork Baptist Church in Bagdad and the First Baptist Church of New Castle in Kentucky.

First Baptist Church, London, has recently called Donald J. LaBelle as pastor. LaBelle comes to London from a pastorate in LaFollette, Tennessee. He is a graduate of Southwestern Seminary and is a native of Dothan, Alabama. He, his wife Pat and their two children moved to London September 1.

Kent Smith has been called as minister of music and youth at First Baptist Church of Morganfield. Smith, a graduate of Georgetown College, has been serving as news director for an Indiana radio station. He is married to the former Carol Stone of Harrison, Ohio.

Porter Memorial Baptist Church, Lexington, has recently called James K. Pierce as pastor. A native of Mississippi, Pierce is a graduate of Mississippi College and New Orleans Baptist Seminary. He is married to the former Hilda Speights and they have four children. Pierce comes to the church from the pastorate of the Amite Baptist Church of Denham Springs, Louisiana.

John H. Boyle, associate professor of pastoral care and psychology of religion at Southern Seminary, has resigned from the faculty effective at the conclusion of the academic semester in December. He has, however, been granted a leave of absence beginning November 1.

Boyle, former seminary chaplain, stated in his letter of resignation that he planned to restructure his vocational career and expand his ministry outside the seminary.

A former associate pastor of Ninth and O Baptist Church, Louisville, Boyle served as executive chaplain at Louisville General Hospital prior to joining the seminary faculty.

A native of New Jersey, he is a graduate of Temple University, Philadelphia, Pennsylvania, and Southern Seminary.



Paducah Convention

FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

The annual Kentucky Baptist Convention, November 12-14, meeting with the First Baptist Church of Paducah, marks the first assembly of this body in that city since 1954. We are grateful as we hear of many special hospitality plans on the part of host pastor John Wood, superintendent of missions Earl Shoemaker, and other Pennyryle Baptists.

This will be the second straight year we have met in west Kentucky. For several years the Convention met alternately in Louisville and Lexington. It was our desire to get it out among the cities of our state for awhile. Possibly, we'll meet more easterly in due time. We seek every legitimate means to further cement the great fellowship of Kentucky Baptists in one spirit.

Our churches need to note a new constitutional limit of 10 messengers from any one church. Otherwise, the formula of two messengers for up to 100 members and one more messenger for each additional 200 members remains the same.

We urge all possible Baptists to attend the sessions and enter into the spirit with us, but floor privileges and voting rights belong to the above formula with a maximum of 10 voting messengers from any church.

We foresee a good program, but, of course, as always, the meeting is primarily for the transaction of business and, of course, fellowship. The body meets only once a year, and for three days. It is imperative that we hear our reports, appoint our committees, and authorize our boards to carry on our work another year, within defined limits.

Many people, well intended, want us to give primary attention to making the program interesting. We want it to be as interesting as possible, but this must play "second fiddle" to the imperative business of the Convention. We don't call it "Program Committee," but carefully employ the clumsy name, "Committee on Order of Business" to keep our people reminded that the Convention is, above all else, our annual business meeting.

We must hear from and speak to the people, the institutions and programs which carry our name and make our reputation.

Frank Owen

WESTERN RECORDER

Baptists Dedicate Campus Center In Louisville

By Bob Terry
Associate Editor

After an absence of seven years, Kentucky Baptists again have a Baptist Campus Center at the University of Louisville. This long-time dream became a reality when a new \$350,000 structure was dedicated Sunday, October 20.

The building, located in the heart of the university's expanding campus, provides meeting rooms, chapel, game area, lounge, kitchen facilities, library, dining space and an office complex for the work that began in the early 1940's.

Dwight Lyons, Baptist campus minister at U. of L., said, "I am thrilled with the new facility. It gives us a base from which to minister to the thousands of students on this campus."

A "base" is something the Baptist students at U. of L. have not had since 1967. They have operated from an office rented from the university and in rooms assigned to them for programs on a space available basis.

In 1967, the University of Louisville and the Kentucky Baptist Convention agreed to a plan whereby the convention would sell its Baptist Student Center site on Shipp Street to urban renewal. In turn, the university agreed to provide



Participating in the Student Center dedication were James Highland, chairman of the KBC campus ministries committee; Dwight Lyons, U. of L. Baptist campus minister; James G. Miller, University president; and Blake Tanner, faculty advisor for the BSU.

space for a new campus center on a lease basis.

The Shipp Street property is now the site of the life sciences building in the center of the campus.

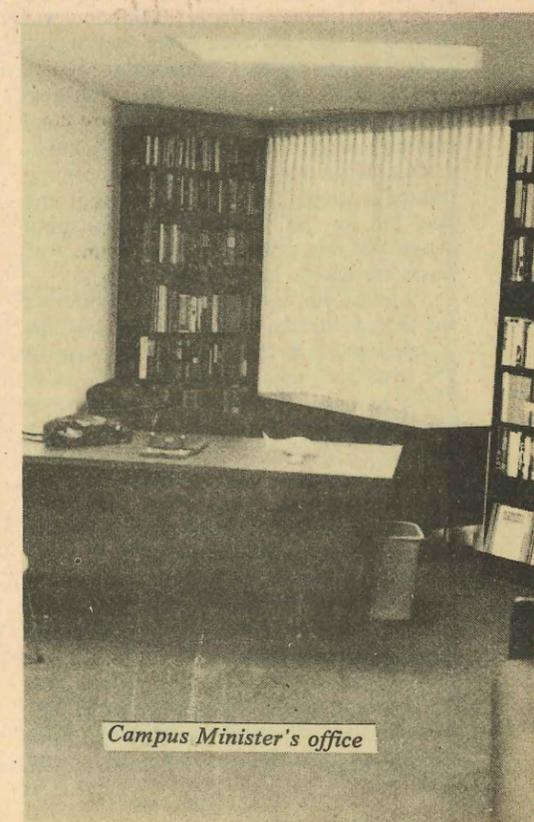
Originally, a 99 year lease was proposed between the University and the KBC. But, before the convention was ready to sign the agreement, state laws were changed making only a 40 year lease possible.

Terms of the agreement specify that after the Convention constructs the building, it is given to the University. In turn, the University will lease the property back to the KBC at a nominal fee for 40 years. The University also assumes all maintenance for the building and all utility expenses. At the end of 40 years, the property belongs solely to the University.

However, University of Louisville president James G. Miller, speaking at the dedication ceremony, stated, "Of course, we see this lease as being a perpetual agreement whereby Baptists will always serve from this location."

John Lott, president of the BSU at University of Louisville, said the building would not be used just for Baptist programs. He invited other groups to use the facilities of the structure to make it a vital part of campus life. Already, two groups have used the facilities and others are scheduled.

"We have different emphasis in our program from other student groups," Lyons said in a telephone interview. "But a spirit of cooperation exists between us and other groups. We will be glad to assist them as possible."



Campus Minister's office

Churches Feel Inflation Pinch



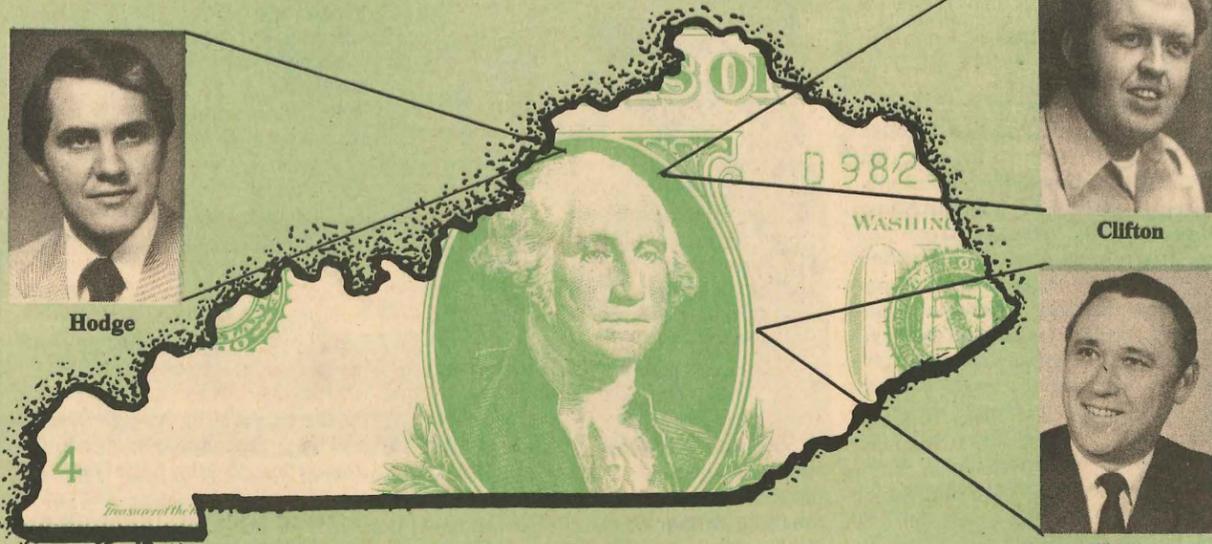
Hodge



Clifton



Baird



When President Ford took office he declared inflation the nation's top enemy. Big brokers on Wall Street to housewives at the local market have had their budgets uncovered by a shrinking dollar.

Churches in Kentucky are having no exemption from the pressures of this inflated economy. Three pastors of Baptist churches across the state recently discussed what effects inflation was having on the churches where they serve.

St. John's Baptist Church is a small rural church outside of Frankfort. With 40 members in regular attendance the church operates on a budget of \$10,000.

One of the big problems of the coming winter is simply heating the building. The fuel bill for last year was not paid until August of this year. And this winter, fuel costs are double last year's rates.

"I guess our only alternative is to close off the auditorium for the winter and use a small room in the educational wing of the church," pastor Gayle Clifton said. "We hate to do this because space is inadequate and acoustics are bad in the room."

The church has been unable to increase the budget for some time, so the congregation has actually lost buying power as prices have increased.

"One of the church's real problems is the indebtedness," the pastor said. "The building was built several years ago. Since that time several members have moved, others have left the church and the bonding company that financed the building has declared bankruptcy. This has left a small congregation with a large

monthly payment for the building. "If our building payment didn't take such a large percentage of our budget, we might have some money left to operate on."

The situation, according to the pastor, has created a negative effect on both himself and the members.

"You really don't feel like starting any new programs when there is absolutely no money to purchase supplies. I tried to convince the church to buy bulletins for the morning service—a cost of \$30.00 annually. But we simply couldn't afford it (a private donation made the bulletins possible)," the pastor sighed.

The church has already had to cut back several ministries. Regular gifts to the Cooperative Program have been suspended. Ordering of Sunday School material has been held to the bare minimum. Materials for the youth choir have become impractical.

"The church stands in need of repairs. The building needs painting, there are leaks in some classrooms, inside rooms need painting, the parking lot needs repairs, the ceiling plaster is falling in some rooms, and the nursery is below standard. But right now these things are going to have to ride—there just isn't any money," Clifton confessed.

The pastor is trying to counter the financial problem with stewardship messages, personal visits and publicizing the despair of the church.

By John Wesley
Western Recorder Intern

"We are desperately trying to approach this problem positively, but it is beginning to appear that we are caught in a negative position," the pastor concluded.

The Corinth Baptist Church is located in the Laurel River Association and is averaging between 200 and 250 in Sunday School. The church budget is just over \$60,000.

Pastor Ben A. Baird said that although baptisms, attendance and program involvement were up, the financial intake was remaining about the same.

"This means," the pastor said, "the regular tithers are still giving as much or more than they ever have. But those who give only occasionally have cut back even more."

The church is not yet under any financial strain. Their indebtedness was paid in July and money has been going into a savings account.

However, Baird feels the economic problems of the nation will have an impact on the life of the church. Inflation in the home has the initial effect of demoralizing a family. As the family has to make readjustments in its standard of living there is some despair. This spirit of defeat may be carried over into their church. But, the pastor continued, this initial demoralizing mood usually subsides as the family becomes accustomed to lowered economic standards. And the church becomes more meaningful because the family is aware of the sacrifice they must make to give to the church.

(Continued next page)

"I feel our church has readjusted well, so far, to the economic situation. With the exception of a few, our members continue to display a dedicated and determined attitude toward the church and its ministry.

"The only place inflation has affected our church with any seriousness is in the area of long range planning. We are in the process of projecting our plans for the next 10 to 20 years. With inflation as it is, our members are approaching the future more conservatively. Any building or ministry we plan must meet the maximum usage standards. We don't want to build a building that won't be used but once a week. Our members want the most for the church's money as never before," Baird concluded.

The Bethlehem Baptist Church of Louisville averages over 700 in attendance in Sunday School. The congregation's budget exceeds \$236,000 annually.

The church has felt the pinch of inflation in its offering plates on Sunday morning. Offerings some weeks fall \$500 short of expected receipts.

"This does not reflect the giving of our regular, committed Christians. The Sunday School offering, which would reflect this group, is up some. But our worship service offering, where nominal members usually give, is down by \$500 a week," pastor Ralph Hodge said.

What has been the immediate effects? The church has had to cut back in its spending in areas the pastor termed "non-people reaching" ministries. By this Hodge meant areas which have not proven in the past to reach people with a definite ministry that would lead them to commitment. Activities such as drama, elaborate youth musicals and extensive recreation have been halted. Plans to add any additional staff members have been tabled for the present.

How have these cutbacks affected the members? "This is going to prove to be a very healthy thing for the church," Hodge said. "People are being forced to meet people face to face in a way they never had to before. Our church is already experiencing growth in attendance and baptisms. Youth Bible study

groups, inexpensive to operate, are springing up in the homes of members and mature decisions are being made."

The church's attitude toward borrowing has been altered. Recently two pieces of property came up for sale adjoining the church. The pastor felt that the church could not increase its debt of more than \$200,000 to purchase the property. Instead he asked the congregation to donate the \$40,000 needed to purchase the land. In four days members pledged the full amount.

"I think all but one person had to borrow the money they pledged. This sacrificial giving will make committed churchmen," the pastor said.

Hodge sees inflation as a problem that will be with us for some time. However, he thinks the sacrifice it will call upon Christians to make can restore the church to the ministering body it should be.

"The economic situation of the next few years may try Christians and churches by fire. But they will come through it as pure and refined as gold," Hodge concluded.

Cumberland's Missionary Commitment

POLICIES: A Kentucky Baptist institution, Cumberland College is traditionally and actively missionary. * Cumberland makes a special effort to meet area needs through educational, social, and religious activities. * Cumberland's low charges and liberal financial aid program facilitate its outreach efforts. At \$1800 per year, tuition and fees are comparable to those of tax-supported schools.

BAPTIST STUDENT UNION ACTIVITIES: The BSU CHOIR performs 25 to 30 times annually in churches, schools, youth rallies, and associational meetings. * BSU SUMMER MISSIONARIES are supported through fund-raising efforts on and off campus. * 153 BSU GOSPEL TEAMS, involving approximately 500 students have gone out in the past six years to conduct revivals in seven states. More than 1,000 decisions for Christ have occurred. * BSU MISSION TRIPS each spring have taken Cumberland students to work in the inner cities of Chicago, Gary, Indiana, and Buffalo, New York.

HOMESTART: Initiated by Cumberland in 1966, this educational program sends college students to work with disadvantaged preschool children twice weekly.

ALCOR: ALCOR (Appalachian Leadership and Community Outreach) places student volunteers in

remote and inaccessible hollows during the summer to lead in recreation, education, health, nutrition, and community development.

LOVE-IN-ACTION: Student-organized and student-led, this relatively new and very popular missionary program seeks to meet spiritual and physical needs of area communities and to involve students in a ministry for Christ.

HOME MISSION BOARD PILOT PROJECT: The Church Relations Office is directing a new, still unnamed project of outreach sponsored by the Home Mission Board. Participating students will preach in missions and weak churches and will also try to reach people for Christ through Bible classes and appropriate recreational or creative activity.

STUDENTS PREPARING FOR PREACHING MINISTRY: 129 Cumberland students are preparing for the preaching ministry. Most of the juniors and seniors are pastors. Others work in regional churches and missions on weekends. The BSU director and the Church Relations Office help these students make contact with churches.

VOLUNTEERS FOR CHRISTIAN VOCATIONS: Several years ago only one in twenty Cumberland students was a Christian vocation volunteer, now the ratio is one to five, and, of the 335 young people planning a life of full-time Christian service, 46 are preparing to be missionaries.

[See next week's issue for Cumberland's Educational Commitment.]

A Missionary Parable

A missionary in a distant country felt very frustrated and discouraged. Multitudes had not responded to his preaching as he had anticipated. National Christians with whom he worked didn't seem to understand or appreciate some of his ideas and suggestions. And his wife had forgotten to bake his favorite

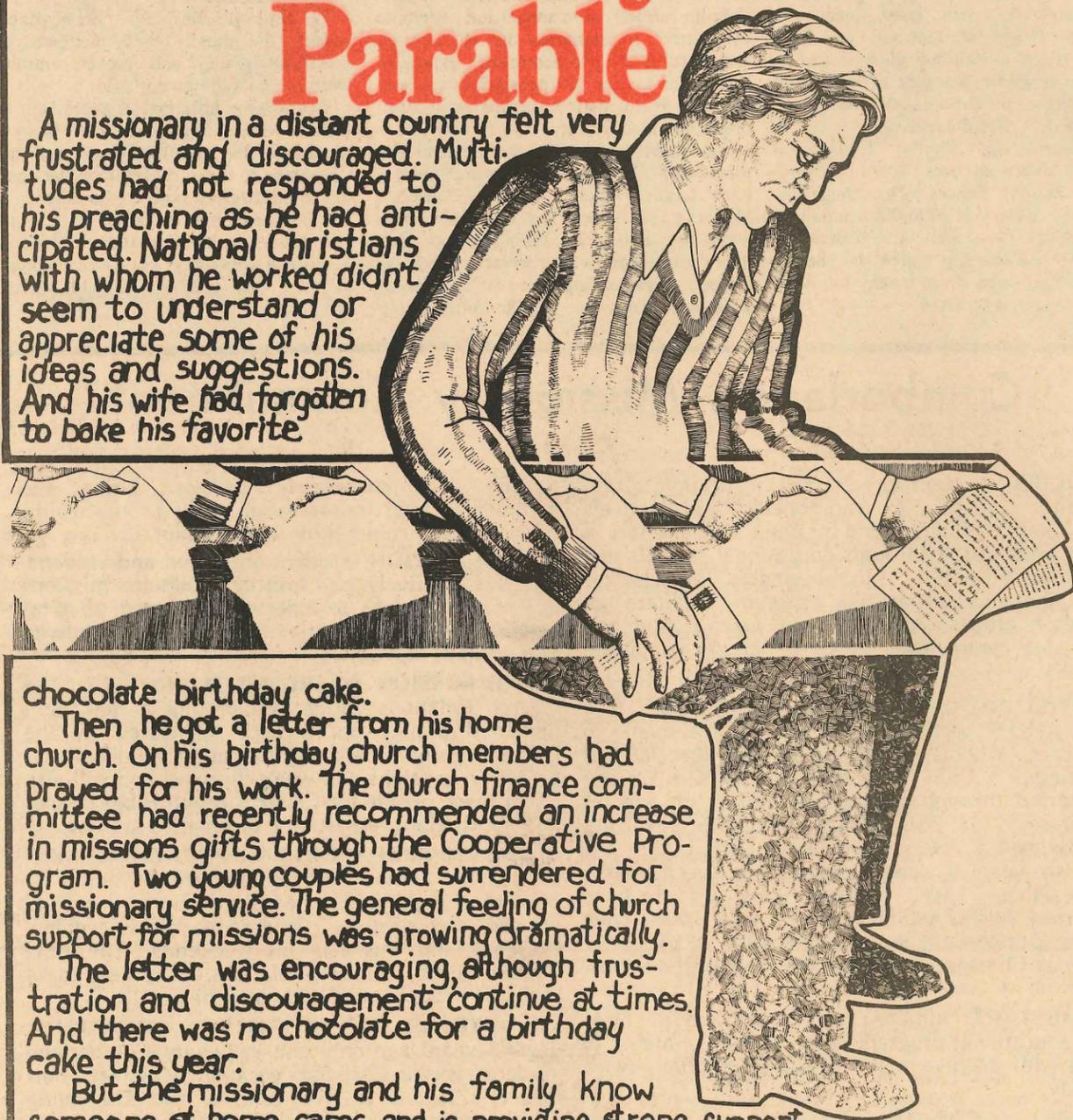
chocolate birthday cake.

Then he got a letter from his home church. On his birthday, church members had prayed for his work. The church finance committee had recently recommended an increase in missions gifts through the Cooperative Program. Two young couples had surrendered for missionary service. The general feeling of church support for missions was growing dramatically.

The letter was encouraging, although frustration and discouragement continue at times. And there was no chocolate for a birthday cake this year.

But the missionary and his family know someone at home cares and is providing strong support for their work.

And that's the icing on the cake!



Reprints available from Foreign Mission Board, Richmond Virginia

Baptists Help In Honduras

The road back to health for the tiny, disaster ridden country of Honduras will not be an easy one. But for now, the aid of Southern Baptists and anyone else is being accepted with open arms.

Slightly more than a month after Fifi, the worst hurricane in modern history, ravaged the nation, missionaries and Southern Baptist doctors are working around the clock to see that physical needs of the people are met. The small community of Las Brisas, a suburb of San Pedro Sula, is where a large portion of the SBC work is being done, because the town was largely overlooked until recently.

Four volunteer doctors from U.S. churches and medical missionary W. David Harms treated more than 6,000 persons during one 17 day stretch. Among those, 6,288 were treated for worms and about 4,000 received other forms of medical treatment. A month's supply of vitamins was given to about 6,000.

Besides the medical aid, Baptists have

distributed 15 tons of food and are in the process of building from 400 to 500 cots for bedless children who have until now slept on the ground.

W. Eugene Grubbs, Foreign Mission Board consultant on laymen overseas, said he is currently trying to enlist the services of five carpenters to reconstruct a \$20,000 school building and two church buildings valued at \$6,000 and \$7,000 respectively. Missionaries in Honduras are also attempting to acquire a tent that would seat at least 350 persons in which to conduct evangelistic meetings.

The Baptist General Convention of Texas has sent a disaster relief unit to El Progreso. The unit, which is a 39 foot tractor trailer rig, has bunks to sleep eight men and facilities to feed 500 persons an hour. The unit also has a water storage basin, a generator, showers, emergency tools and two-way radio equipment.

According to Honduras missionary Leslie G. Keyes, the worst crisis in terms of food may be as far as five months away.



Healing Amid the Hurts—

Medical missionaries and volunteers, below, give around-the-clock inoculations and treatment to residents at an open air clinic in Las Brisas. Above, a Las Brisas home is viewed after Fifi ripped the Honduran suburb.



A young Honduran boy lends a hand at digging out his half-buried home. Fifi left a large layer of mud in many homes.

Earlier this month rumors came out of Honduras that the government of the country had been confiscating and misappropriating the food, clothing and supplies that were being sent from the United States. Contrary to the reports, missionary doctor Harms said the accusation was false.

"Our experience has been exactly the opposite," he said. "The Honduran government and military have been very helpful in allowing us to get all our medicines and goods."

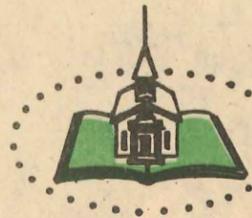
In San Pedro Sula, missionary nurse Frances Crawford of Louisville is among a station wagon "open air clinic crew" treating and inoculating the people in the area.

Estimates on the number of lives lost in the natural disaster are hovering around 7,500 persons. However, reports still indicate the total may go significantly higher when the standing water level goes down in many places and more bodies are recovered.

Hoyt Roberts, a young Honduras missionary who was on furlough at home in Fort Worth, Texas, when Fifi hit, became a ham radio link between the FMB and Honduras. He had been auditing a missions course at Southwestern Seminary during his furlough.

Roberts, in an evaluation of the tragedy in Honduras, said the physical effects of the hurricane will "paralyze mission work in the country."

"We discussed this in missions class . . . It would be cruel to say that God sent the hurricane to kill 8,000 people," reflected Roberts. "But it may be a door opening to the hearts of the people." •



SUNDAY SCHOOL LESSON

LIFE AND WORK SERIES

By H. C. Chiles
(These Lessons for November 10, 1974)



A Ministry Of Reconciliation

Since the primary need of the individual is to be in the right relationship to God, all of the children of God should seek to persuade others to become reconciled to Him. What a privilege it is to be a minister of the gospel of reconciliation to God through Christ!

II Corinthians 5:16-21

When one is regenerated by God's grace, he has that change of heart or transformation which transfers him from the state of nature to the state of grace, and is made into a different kind of person. He has a new perspective — "old things are passed away; behold, all things are become new." He also has a new pursuit — he has broken away from his former evil manner of life and refuses to indulge in his previous sinful habits.

The saved person has a new faith, joy, affection, allegiance, hope, song, and outlook on life. He sees, thinks, feels, and acts differently from what he did before he became a Christian and began living for Christ. He proves that he is a Christian by what he is, believes, thinks, says, and does.

According to verse eighteen, God is the One Who has reconciled us to Himself through the substitutionary death of His Son on the cross. God rightfully expects all who have been reconciled to Him through the death of Christ and have been recreated in Christ through the ministry of the Holy Spirit to be ministers of reconciliation. Into the hands of His children He has committed the gospel or "the word of reconciliation."

The office of ambassador for Christ is one of distinguished honor and of great trust. The ambassadors of Christ are sent to deliver to others a message which they have received from the Lord Jesus. Effective ambassadors must be devoted, faithful, and zealous Christians.

Verse 21 sets forth three tremendous wonders. One of these great wonders is that of the sinless Saviour. Christ Jesus was sinless in His nature and in His

conduct. Not a single one of His most critical and bitter enemies was ever able to point out a single flaw in His life.

A second great wonder in this verse is that of a substitutionary sacrifice. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." God Himself, in the person of Christ, voluntarily took sin upon Himself. Christ was not guilty of sin, but was treated as if He were guilty because He willingly stood in the place of the guilty. God the Father was pleased with the substitutionary sacrifice of Christ. Therefore, we ought to be.

The third wonder expressed in this verse is that of a saved sinner. Instead of the sinner having to bear the penalty of his sin, that weight was made to rest on Christ, while the righteousness which Christ wrought out was placed to the account of the guilty, so that the guilty are pardoned and treated as righteous.

INTERNATIONAL SERIES

God's Concern For A Nation

Jeremiah's ministry began in 626 B.C. and continued for some 40 years, and during it many tragedies occurred. Jeremiah had the difficult task of rebuking the sins of his people and preaching truths which they were unwilling to accept and did not even want to hear. Though it was very unpopular for him to do so, Jeremiah repeatedly warned the people to whom he preached that God would punish them unless they turned from their wicked ways. Many heard him, but very few believed what he said and changed their ways. As is always the case, the people who ignored the warnings of God's messenger and disobeyed the divine commandments brought upon themselves the judgment of God.

Jeremiah 38:2-6

Knowing that the besieged city of Jerusalem was going to fall into the hands of the enemy and due to the fact

II Corinthians 6:1-10

Paul had a right to plead for the acceptance of the grace of God because he had accepted it and it had done so much for him and through him. God's power can be seen in and through us as workers together with Him and with one another. Let us not receive God's grace in vain or to no purpose.

Paul taught his readers what is involved in being a true minister of reconciliation. He described his own experience as Christ's ambassador, revealing many of the difficulties, dangers, and sufferings to which he was subjected. In spite of all these, he was exceedingly careful not to cause anybody to stumble or sin on account of his example or teaching. Because of his yielding himself completely to God and his painstaking efforts to please Him in all things, Paul rejoiced that the Lord had placed him in the ministry and given him a place in which to serve.

that her people had forsaken God and plunged into idolatry and immorality, Jeremiah urged the inhabitants thereof to surrender in order that their lives might be spared and their city left intact.

The princes approached the king, told him that Jeremiah was a dangerous man, one who was unfriendly to his government and his people, charged him with treason, and urged that he be put to death, whereupon Zedekiah gave them permission to do with the prophet whatever they pleased.

In all probability, when the princes seized Jeremiah, they intended to kill him. But when he stood before them strong in the Lord, they shrank from the thought of instant murder. One of them suggested that they "cast him into the dungeon of Malchiah, the son of Hammelech, that was in the court of the prison," and they did just that. This dungeon was a bottle-shaped hole in

which there was a lot of thick, sticky mud. It was a deep, dark, and damp dungeon. It was a miserable place in which neither rest nor comfort were possible. This terrible punishment, which was meted out to the prophet of God, shows the unreasonable hatred in which he was held by those who were in authority. Jeremiah's crime was that he refused to say what they wanted him to say, knowing the folly of a wicked people who were expecting the protection of the holy God. Their treatment of Jeremiah shows the enmity of the natural man toward a Spirit-filled, faithful servant of the living God, who was proclaiming the truth of God and pointing out the shortcomings of the people. With cords the princes lowered Jeremiah into that miry dungeon, with the thought that the city would never hear of him again, as he would soon die and be forgotten.

Because God had other plans for Jeremiah, He refused to permit the martyrdom of His messenger. As is always the case in any and every emergency, God had someone ready to rescue His faithful servant.

Jeremiah 38:17-18

Jeremiah assured King Zedekiah that if he and his people would surrender to the Chaldeans that their lives would be spared and the city of Jerusalem would not be burned. He bluntly and boldly told the king that refusal to surrender would mean the destruction of both the people and the city.

As was to be expected, Zedekiah rejected the counsel of Jeremiah, and the siege continued for 18 months. With all outside supplies cut off, a terrible famine swept over the city. It was so severe that the people were unable to defend their city, so the enemy breached the wall and entered. Under cover of darkness Zedekiah sought to escape and flee to Jericho. He was pursued, overtaken, and captured in the plains of Jericho. He was then taken to Riblah for the verdict of Nebuchadnezzar.

Upon the order of Nebuchadnezzar, the sons of Zedekiah were cruelly slain before his eyes. He had to live the remainder of his life with the haunting memory of that horrible scene and experience. To heap another indignity upon him, they put out Zedekiah's eyes and then took him to Babylon as a prisoner. Had he only listened to Jeremiah and obeyed the commandments of God, the situation would have been so different with Zedekiah. No doubt, if Zedekiah had only trusted in God and done as he had been instructed by God's messenger, he would have lived much longer.

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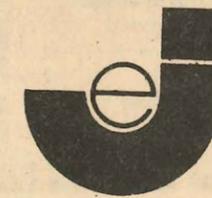
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SUPREME COURT —

Refuses To Define Obscenity

In what appears to be a clear decision from the Supreme Court, it has, for the present, decided not to attempt to define precisely what constitutes obscenity in motion pictures and books.

The court has refused to schedule oral arguments for a series of obscenity cases reaching the docket of the nation's highest tribunal. Nine cases have been refused by 5-4 decisions.

The nine cases, which came from four states, all stemmed from local bans on obscenity. In its 6-3 decision last year, in *Miller v. California*, the court ruled that local communities may determine for themselves what constitutes obscene matter in judging films and printed matter.

Earlier this year, in *Jenkins v. Georgia*, a case involving the film "Carnal Knowledge," the court held unanimously that although it stood by its earlier *Miller* decision, "it would be a serious misreading" of that decision "to conclude that juries have unbridled discretion in determining what is 'patently offensive'."

Following the *Jenkins* decision last summer, the Supreme Court subsequently refused to hear 18 other obscenity cases in an action identical to that of the nine 5-4 decisions.

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**Largest
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Billy Graham's recent Rio de Janeiro, Brazil, crusade, meeting in the world's largest stadium, drew a crowd of 225,000 on the closing day. The Sunday afternoon attendance was described by Graham as the largest ever to attend an evangelistic service in either North or South America. The crusade was the first in Brazil's history to be viewed by a live television audience. Stations carrying the network program served 1,500 cities.

Christians, Churches Under Attack In India

The Baptist World Alliance has reported "highly destructive vigilante attacks" by bands of high school students on the growing Christian movement in Arunachal Pradesh, India.

The attacks, the BWA reports, include widespread looting, burning of homes and churches, and physical assault.

Reports reaching the BWA say the high school students go from village to village in Arunachal Pradesh directing the attacks only toward Christians.

The list of damages includes: 37 churches burned down; 25 dwellings burned and 74 other dwellings damaged, affecting 343 families; 53 persons physically assaulted; 16 granaries burned down and 162 granaries destroyed or looted; 463 head of livestock and 1,273 fowl stolen.

About 50 Christian leaders and their families are reported to have taken refuge

on the compound of the John Firth School in North Lakhimpur, an institution managed by the North Bank Baptist Christian Association. Emergency relief measures were necessary to supply them with food.

Other families have remained in the hills, and, not daring to return to their destroyed homes, have been eking out a subsistence in the jungles on edible roots and leaves. The food shortage is particularly acute until harvest time.

Christian leaders in the area have advised against retaliation. They have told their members that rather than fight back they should "take joyfully the spoiling of your goods" as God gives them grace to do so.

Official appeals for political intervention

have been made in two directions. The North East India Christian Council has sent a delegation to New Delhi, seeking an audience with the Prime Minister. Also, a formal petition has been made to the Supreme Court of India for enforcement of the constitutional guarantee of religious freedom in Arunachal Pradesh and for the protection of lives and properties of Christians there.

"Rapid growth of Christian churches in the last 10 years has alarmed anti-Christian forces of the area," a BWA spokesman said. "The people were formerly animists. During the last decade the number of churches in one tribe has grown to more than 50 with 4,000 baptized believers. Its leaders say that another 1,000 new believers are awaiting baptism." (BP)

BSSB Offers Two New Services

The Sunday School Board of the Southern Baptist Convention is now offering two new advisory services for landscaping and acoustical work done by individual churches.

Done on a cost recovery basis, these services will complement the existing consultation program for interior church construction and renovation. A church may now get on-the-spot counsel regarding landscaping, acoustics or interior work.

Rowland Crowder, secretary of the Sunday School Board's church architecture department, said the new services are a direct result of response to the first service offered.

Any church desiring more information should write to the Church Architecture Department, Southern Baptist Sunday School Board, 127 Ninth Avenue North, Nashville, Tennessee 37234, or telephone (615) 254-5461.

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Kentucky Baptists have through the years been present to the needs of the children and families of this state. This coming year is no less important. If every Kentucky Baptist will give at least a dollar, some really good things can happen for children and their families.

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